

KOVILLOOR MADHURAI
AND VIVEK MANDRAM
KOVILLOOR B.O.
(VIA) MANAGERI.
SAMANTHAPURAM DIST.

GLIMPSES OF DIVINE VISION

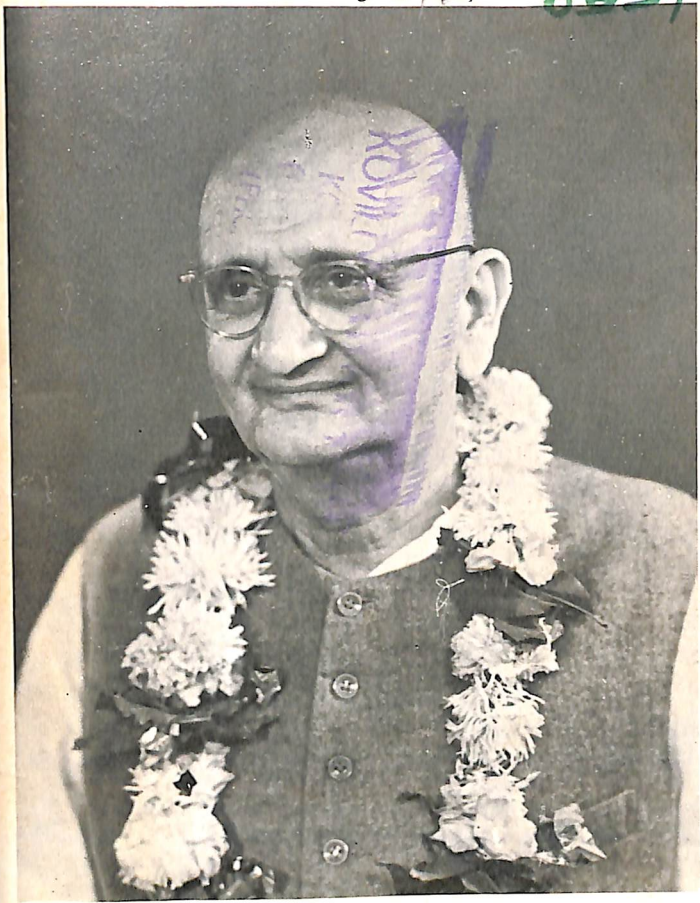
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Ramdas



Fifth Edition : 1984

Price : Rs. 1.50



PRINTED IN INDIA

*at Printwell, Laxmi Mills Estate,
Off Dr. E. Moses Road,
Mahalaxmi, Bombay 400 011.*

DEDICATION

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Dedicated with humble pranams to. my beloved Sri Sadguru Dev on the occasion of his 61st Birthday—the 8th April 1944.

T. Bhavani Shanker Rau,
A Devotee.

Note: The glimpses were culled from the unpublished letters for the years 1933, 34 & 35 of Swamiji and arranged under appropriate headings by the devotee.

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KOVILUR MADALAYAM

ANDAVAR MANDRAM,

KOVILUR B O.

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Publishers: The Manager

**Anandashram, Anandashram P.O.
Kanhagad, India 670 531.**

WHAT IS RELIGION?

Try to enter into the mysterious origin of your and the world-life. To know who you are in reality is the real quest. To arrive at this truth you have to, by a systematized process of thought and discipline, transcend all human limitations set by the body, mind and intellect, and then, embarking on the realm of the Spirit, realise your immortal, changeless and blissful nature. This constitutes religion.

2

GLORY OF LIFE

What is required to set life free and make it blessed is to do all actions in the spirit of perfect surrender to the will of the all-wise Master—the master of your being and of the world-existence. This is possible in all the fields of activity in which you are placed in consonance with your nature and attainments.

Life is a game with which you play as you play with a doll. All the emotions and passions you exhibit in this play are the necessary and inevitable movements of it. When you observe, as an unaffected witness, this most wonderful game of life made up of the clash of ideals, interests and thoughts, you realise that it is there before you only as a sport and nothing else. The goal which Ramdas places before all people is nothing short of an independence and freedom, born of the submission to the Divine Power which controls, guides and actuates every individual in the course of his or her life on this earth. To live like "dumb-driven cattle" is not the purpose of life. Each individual has to draw upon all the latent resources of his or her existence in order to rise to the height of absolute freedom—a freedom by virtue of which he or she yields, wherever it is necessary to yield, and stands firm like a

rock, wherever it is proper to do so. To be a timid creature without firm convictions, vacillating at every passing breeze and circumstance, is indeed to become an object of pity on the part of some and of derision on the part of others.

* * * *

“Success and failure be the same to you”, is a truism to be realised in order to attain a peaceful mind. Whatever God determines should be implicitly believed as for the best. Really, every loss, failure and misfortune is pregnant with absolute good. It must be recognised with full faith that, at the back of the relative mind, exists a Divinity which causes all its workings—a Divinity which is the very abode of peace and bliss.

* * * *

Success in life depends upon a daring and determined course taken up through

unshakable faith and confidence. Vacillation is the greatest handicap to success. By taking complete refuge in the Almighty, you should decide upon a definite line of action, and then, by an unflinching perseverance, carry it out through good or ill. When taking such a step, do not rely for help and guidance from any body in the world except upon your Self. God—the great Self in you—is your help and guide in all matters. In accordance with His command pursue any path which He prompts you to. All power, strength and wisdom are within you, because the great Self who is all these is your true being. He will see that your life is a magnificent success. Harbour no doubts or misgivings. Faith and grit win the race. Strengthen your will by surrender to the Divine Will. Turn your mind within for divine peace. Rouse yourself in every way and bravely fight this battle of life, which is a battle for all alike,

and come out triumphant as a soldier of love and peace and good will.

* * * *

Life is a perpetual adjustment and readjustment—it is an ever changing movement on the surface—but in its depths it is perfect calmness, peace and stillness. Since universal motion is a wave from the infinite silence and repose, it has the nature of the source from which it has sprung. So, bliss is the beginning, the middle and the end of all things—be it static or dynamic.

* * * *

Really, human life becomes blessed when God brings about occasions for turning its course towards Himself. Thereafter God takes up such a life and guides and controls it according to His supreme will, which works always for good.

Life, in every condition can be lived in freedom and joy, provided the soul within remains unattached to external forms of life.

When the flow of life becomes spontaneous, it is always surcharged with the glory of pure love and service. What a splendid gift is human life!

The man who does not behold the finger of God working all events and happenings experiences needless suffering. Therefore, peace and contentment belong only to those who have submitted, in all the vicissitudes of life, to the supreme will of God.

* * * *

Instead of allowing your mind to externalise itself, do make it go inward and mingle and merge in the depths of your being, where dwell ever-lasting life, peace

and joy.

To behold the Truth within oneself, and then in all beings and creatures alike, is the true vision of life. The purpose and goal of life is to realise your immortality and the eternal union and identity with the supreme Beloved who is the immanent and transcendent Lord of the Universe.

* * * *

The object of your life is to be happy yourself and give happiness to others. In fact, real delight consists in so adjusting your life as to make it yield joy to others. If you have faith in God, use this faith in cultivating patience and equanimity. Faith always goes with cheerfulness, resignation and peace. Be childlike—not childish—be blissful and a free child of God. Reveal your innate divine nature, and diffuse around you always love and joy.

* * * *

By struggle you conquer. Struggle means development of will-power and a gradual awakening to the real purpose of life—which is Self-realization. Make every influence on your life, favourable or unfavourable, work for your spiritual advancement. Give up controversy, discussion and justification, by subduing sensitiveness and sentiment. God's name is your help. Feel less and less the so-called heavy responsibilities of life which you have imposed on yourself. The truth is, the moment you are free from attachment and sense of possession, the whole world is at your feet. Have no misgivings, throw overboard world's opinion. Rise above these petty things. Be tremendously earnest and determined in your spiritual quest.

* * * *

Surely life has a beautiful meaning and purpose when it is understood to be of an

universal nature and significance. The utmost grandeur of it is revealed when it breaks through every sense of division and diversity, and sheds all around soothing light of pure, spontaneous love—the rapture of an inexplicable joy and peace.

* * * *

Every power with which you are gifted has to be cheerfully utilized for the service of God in the world. It is also the experience of every great soul, who has dedicated his or her life for relieving the distress of the world, that the path is one of acute suffering. Hence self-sacrifice has been the badge of saints all over the world. The lamp can give light only at the cost of its oil. “Give and give”, is the law of the deathless spirit working in nature. The whole beauty of life lies in its utter dedication.

* * * *

This life is not worth living if it is not consecrated to the devotion of Sri Ram—if it is not offered up completely to His service. For attaining this you have to cry to Him day and night for His grace. Yes, Ram is very kind. He is ever ready to fulfil the wishes of His humble devotees. You have only to pray to Him to enable you to keep up His remembrance continuously, ceaselessly. Don't ask for anything else. "I pray to you, Oh! Love Infinite, for only this—Your remembrance, which means Your *darshan*."

* * * *

An active life is perfectly in keeping with Self-realization and divine service. What is needed is a total dedication of your entire life to Him. In all situations maintain a steady consciousness of Divinity within and about you. Do not harass your mind with thoughts of weakness. Infinite strength is

within you. Drawing inspiration and power from this source, be cheerful and contented at all times. Let the name of the Lord dwell ever in your mind!

* * * *

From whatsoever angle, Ramdas looks at the world, he finds nothing wrong anywhere. Everything is as it should be. Because one Truth pervades everywhere—one life has revealed itself in infinite forms. So you are all children of that Truth—that Life—nay you are yourself the Truth—the Life.

* * * *

Some people prefer to call themselves sinners. They must be wishing to enjoy the fun of it. Else, what to make of the way they speak of themselves? They are offering a direct insult to God when they dub

themselves sinners. This is as good as denying His very existence. If you believe that He is, you would not care to know whether you are a monument of virtue or mountain of iniquity. You would only feel that you are simply as God made you. You have a harp which is ever tuned to one strain. It sings only of sin, misery and death. Do change the song to one of peace, joy and immortality.

* * * *

Your life has to be lived not for yourself, but for the sake of all those with whom God has ordained you should come in contact from time to time. The purpose of life is to take delight in giving peace and joy to others. This you can do in every circumstance and condition of life. Life means service. The true joy of service is felt only when you make it a spontaneous flow

from the fountain of your immortal existence. Hence, self-surrender has been held forth as the means for the realization of your immortal nature and the consequent blissful activity.

* * * *

Whatever circumstances you may find yourself in, do not forget the great and merciful Lord of the universe. Life bereft of the thought of God is verily not worth living. God is our mother, guide and protector. To be in constant awareness of Him means purity, strength, courage and peace; because God is all power, knowledge and bliss.

* * * *

The world is a world at all times. The playful nature of it in which every kind of creature and event exists is as it should be.

What is needed is a change within you, by which you open your true sight, and look upon the world as a *lila* of the Lord. This state is attained by merging your relative existence into God's absolute being. Ceaseless remembrance of the Lord is the way.

3

SORROW AND PAIN

In the play of external nature, the so-called changes, losses and failures are inevitable. If it were not so, the universal divine game would not be there before you. Therefore, view all things as a dispassionate witness and find your union and oneness with the all-inclusive *swarup* of God. Play the part which God has set for you in the spirit of perfect submission to His will through all the vicissitudes of life. The object of human life is to liberate it from its self-imposed limitation and bon-

dage, by mingling it with the eternal and ever free Reality, taking all your activities as a spontaneous and playful movement of the Divine *Shakti* that works within you and everywhere. To attain this freedom means to behold the same Truth revealed in all beings, creatures and things in the world, which is at once manifest and unmanifest. Sorrow and pain having been completely conquered, your life now becomes the very expression and movement of immortal bliss.

* * * *

Do not forget that you live and move in a world which is really a passing show. Do not be attached to it, nor be in any way identified with it. Take the whole world-game for what it is worth. God is the only Reality, the only Truth—and to reach Him is the one principal aim of existence. When

you have sincerely struggled for and have ultimately attained Him, you will have fulfilled the mission of your life. Keep up a constant and unbroken remembrance of God, and dispel from your mind the darkening influences of doubt and sorrow.

* * * *

Do not go over the past. The voracious time has swallowed it up. Let the future not worry you, since what is ordained is sure to take place. In the present, take heart, having perfect trust in the Almighty. Your faith in God be the healing balm for the sharp pains of life. Faith is no faith if it cannot grant you endurance, resignation and peace.

* * * *

God is ever busy in freeing you from the tangle of worldly friendship and at-

tachments which are in their very nature unstable and unreliable, and, therefore, bring you nothing but sorrows and anxieties. Let this experience teach you that if there is one whom you can entirely trust and for whom you should offer the love of an undivided heart, it should be the supreme Lord Himself who has His eternal seat in your heart.

* * * *

God is all merciful. Pray to Him. "O God, lead me from the unreal to the Real; from darkness to Light; from death to Immortality." When He makes you pass through many a painful ordeal of life, it is only to awaken you to the ultimate Reality. World is a great school of experience; but it is impermanent, it is unreal. Kuntī Devi, mother of the Pandavas, prayed for pain and trouble, so that she may ever remember the Lord. Pain and sorrow

purify your heart and free you from illusions. Then it is that you are eager and earnest in your quest for an existence beyond the tribulations of this world. Merciful and loving God is, when He sets you on this quest; but the path leading to it is fraught with severe trials—a necessary condition for the attainment of the divine goal. Behind all this turmoil—acute pangs of misery, anxiety and suffering—there is a spotless state of absolute peace. That is your goal. All pass away, but He who is that absolute peace is eternal.

* * * *

Suffering is the very spice of life. Suffering is the glorious dawn that heralds the coming of the blazing sun and a brilliant day of absolute freedom and joy. Verily, blessed is he for whom suffering is no suffering. Surely he is now enjoying the very nectar of immortal bliss and peace.

Body is a queer instrument. It is subject to all sorts of disorders. This is true in the case of everybody. Be conscious always that you have a body and not that you are the body. This practice of dissociation from the body will set the physical machine right.

* * * *

4

GOD

In the depths of *samadhi*, the *yogis* get the experience that the world is not, because in the *nirguna* there is no name, form or movement. But after coming down to the external consciousness of life the visible universe is experienced as the revelation of that absolute, silent and immutable Spirit—"Sarvam Khalvidam Brahma".

When you remember God in a particular form, you worship Him as *saguna*, and

when the image dissolves in your mind, raising you beyond the sense of duality, then you realise Him as *nirguna*.

Both are the aspects of one Truth.

* * * *

For a human being there is no privilege greater than that of becoming the child of the Divine Parent—the immortal child of the Eternal Parent. This spiritual relationship is based upon the knowledge that the child and the Parent are one. Verily, there is none or nothing but the one Supreme Lord of the worlds, who is all, and all in all.

* * * *

Truly when you become the smallest child of the Divine Mother, you merge your little individuality in Her cosmic personality. Here you realise that the Mother and the child are one. Here again in your play as a child, if, you wish to remain so,

you are ever basking in the sunshine of Her divine grace and protection. Mother is no mother if you do not understand Her in the true light, and submit to Her will and guidance in all matters. Really, what She wills is ever for your good. To revolt against Her will always knocks out of you a good deal of your strength and peace. This Divine Mother is the Heart of your heart, the Soul of your soul. Being universal, She is the supreme deity ever having Her place and seat within you. Her revelation of the world-phenomena is simply marvellous. Her sweet and gracious presence, Her smiling face, Her ever guiding and protecting hand are seen everywhere. Her dazzling form is the sole attraction of your eyes. Her melodious and soothing voice is the most charming music for your ears. To serve Her, that is, to do all things in Her name, for Her sake, is the most blissful service you could render. Oh! the Mother is

your all in all. May Her light ever shine on the world. May Her light ever dawn in the hearts of all creatures, and awaken them to the knowledge of Her invincible and all-beneficent existence and power!

* * * *

The personal is He. The impersonal is He. As personal He is with name and form. The entire universe is He in the personal aspect. In the impersonal, He is without name and form, without attributes, beyond the range of intellect to understand, beyond words to describe. In the personal aspect, He is love, light, knowledge, power, peace, bliss, purity. The *nirguna* (impersonal) stands for peace, while the *saguna* (personal) for *anand*.

* * * *

In the entire universe, He pervades as *Shakti*—the universe itself being His form.

He is most manifest in man. *Mahatmas* and *bhaktas* are He in full manifestation. Service of them results in the realization of Sri Ram in His personal aspect, i.e., as Love. Sri Ram is ever seated in the hearts of us all and we are all His forms. *Saguna*, *nirguna*—everything is He. No sacrifice is too great to attain this supreme realisation—this *darshan* of oneness in many—this height of inexpressible peace and bliss.

The mind must be purged of its selfish desires that make for diversity, pain and misery. It has to be freed from *raga* and *dwesha*. It must attain *samata*, i.e., equality, which means *samadarshan* which is again the same as *Ramdarshan*. Love all, love all. To love all is to love Him, for He is all. First see Him in *bhaktas* and *mahatmas*, then see Him in all—as all.

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Give up the notion that you are the doer. It is the Divine *Shakti* that propels you to all action. Root out all doubts, and rise above the *dwandwas* such as joy and grief, gain and loss, honour and dishonour, friend and foe, virtue and sin, etc. Take it that God alone is—who is *Shakti* or *Prakriti* in form, change, movement and action, and who is *Shiva* or *Purusha* as the formless, immutable, unmoving, actionless, all-pervading Spirit. *Shakti* in movement and action stands for infinite love and bliss, and *Shiva* for absolute peace. *Purusha* and *Prakriti* are the two eternal aspects of *Purushottama* who is both these and beyond them. Enjoy the perfect calm and peace as *Purusha*, the witness, and the bliss of universal love as *Prakriti* or *Shakti*.

* * * *

Change is the order of the universe. The how and the wherefore of events, great and small, happening in the world are questions which do not admit of any answer. The Lord's will is supreme in all things.

In the early stages of *sadhana*, when the individual and egoistic will persists and makes progress difficult, to subdue it, surrender to the Almighty will of God is indeed an easy path. A really independent will works in you only when you are actuated by God's own will. The saint has made his will God's will and vice versa.

The surrendering of the weak and faulty will of the individual to God's will, for eliminating thereby the ego sense, is truly easier than the assertion of Divinity within you so that the individual will may be transformed into the Divine Will. In the first case, you have an Almighty hand to lift

you up and guard you against any fall, whilst in the latter, since you depend on your own gradually developing will, there is always the danger of a fall. You have heard of the instance cited of the kitten and of the young one of the monkey.

* * * *

God's will means God's power. God's power is the manifested universe. All movement, all change in it, belongs to that power. To realise this truth is to surrender to the power or will of God. The individual "I" is utterly unreal. He and His power are the truth. His power is infinite love and infinite joy. Just as the Sun's power lies in the heat and light he gives, so God's power expresses in love and joy. God and His power are at once one and different, like the milk and its whiteness. God stands for absolute stillness and peace, His power for eternal movement and joy, Love denotes

movement. So love belongs to God's power—which therefore makes for joy. Power creates, maintains and destroys. It is all the work of love and for joy. The visible universe is a manifestation of power, i.e., of love and joy; the unmanifest is the calm, silent, still, all-pervading, immutable Spirit.

* * * *

A top is rotating at the highest velocity. To all appearances it is perfectly at rest.

A piece of iron is lying before-us. It seems to be resting, while its particles are in a state of intense vibration and motion.

Here rest and motion are combined in such a way that they exist simultaneously with regard to every object. Apply it to the whole universe. It is eternal movement coexisting with eternal rest. Eternal rest is the ideal; eternal movement is the real. The one is Spirit and the other is Matter.

Ideal and Real, Spirit and Matter, are the two eternal non-moving and moving aspects of the Transcendent One—the supreme ultimate Truth.

* * * *

Indeed Sri Ram's ways are inscrutable. Yours is to watch the workings of His divine *lila*—His wonderful world-play. The concepts of the pairs of opposites that you have are nothing but unreal bubbles on the calm ocean of *Sat-chitanand*. But how often you are deluded into the belief that they are real! You see the mirage from a distance, you take it for real water, while in truth there is no water at all. Such is this world. But the irresistible *maya* tries her best to fix up firmly the curtain of ignorance between you and the Reality. There is a way out. Surrender to Sri Ram, the Infinite existence, splendour, power, knowledge, purity and bliss, who tears of this false curtain that shuts your eyes to His glory and

magnificence. How to surrender to Him? Universal love, universal love—that is the path. Let your life be attuned to and guided by that Love. O, how grand, how sublime is that Love! You then loose yourself in the vast expanse of a depthless, limitless, all-pervading ocean of love. To taste it is joy, to enter into it is bliss, to merge into it and become one with it means unutterable rapture and inexpressible divine ecstasy. Then the world is not a world of diversity and discord for you, but you behold that harmony reigns everywhere, love pervades everywhere, and it is the deluge of bliss everywhere.

* * * *

Be conscious always that the God that you pray to is within you and everywhere about you. His protection and grace are there ever for you. Be always aware that He is guiding you from within.

True, God's power is manifest everywhere. *Prakriti* is He in His universal revelation. His light and glory fill all things. To surrender to Him and realise His unthinkable and inexpressible greatness is to attain immortality and bliss. Where are bondage and pain for the soul that has tuned itself with this magnificent Life or Truth? The supreme Lord is the very breath of your breath. You are ever His, He and you are not different. All glory be to Him!

* * * *

The world is a grand display of the Lord's *lila*. In fact each one of you, playing an individual part in it, is Himself in His self-expression. In the light of this knowledge and vision, you are all eternally one; the appearance of diversity belongs only to the surface.

* * * *

The whole universe is indeed a blissful manifestation of Sri Ram. Every form in it is a wave and movement of His infinite love. Diversity and discord are unreal—offsprings of a mind deluded by ignorance. Unity and harmony are the true attributes of that Truth, in whom God, universe and man are one. There is no existence but He. He is eternal truth, love, power, light and bliss. What words can describe Him, who transcends all speech and thought!

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Where is your most loving Divine Mother and Master? Oh—what joy it is to be conscious that this Supreme Being is ever enthroned in your heart. You eternally dwell in Him and He lives in you eternally. Sri Ram fills and permeates the entire universe. Every particle, every atom, is thrilling with divine music. The glow of His splendour illumines all. He is the inex-

haustible spring of delight, peace and bliss. He is the infinite fountain of love and compassion. All glory to Him!

* * * *

As devotee you are at once one and different from God. You are like the river. The river is one with the ocean; still it is ceaselessly flowing towards the ocean. This is the wonderful mystery of God and His *bhakta*.

* * * *

You are all He. To realise this is the common aim of you all—the one real end of this human existence. When God puts you in situations, in which you are forced to remember Him and to pray to Him earnestly to take you to His holy feet, is He not kind? Is He kind when He gives you some transient baubles of this world which

bring pain and misery? He does grant these things also when you pray for them. But He warns you at the same time—"You have asked for the perishables; but you cannot have permanent happiness from them. Pain, anxiety and sorrow are always associated with them. Seek for the Eternal—seek for Me alone. I am *Sat-chit-anand*, infinite existence, consciousness and bliss." So, pray for His grace and vision. You are already free and immortal. Pray to Him to give you this knowledge—to give you this realisation.

* * * *

The Divine Mother who presides over all activities, events and happenings in the universe means always well. The sole purpose of Her work is only to bring about harmony and peace. The doubting mind sees discord and confusion in Her activity. The Mother is a veritable personification of

love. So, none of Her actions can be for anything but good. The sun by his very nature can shed only light and is incapable of producing darkness. Similarly, the Mother's doings are always in every way beneficial. In Her there is no evil. The so-called evil is the product of a mind that has no faith in Her. Pray to Her this wise—"Oh, Mother of the Worlds, I am Thy ignorant child. Guide and control me as Thou wilt. Thou art my only protector and I am Thy child. I am ever Thine. Bear me always in Thy bosom as Thy eternal child. This is the refuge I seek. Eternity is the link that unites me to Thee. Being ever in tune with Thee, let me be Thy child."

* * * *

God arranges all things in His own way and at the time He appoints. Yours is to work in the free and cheerful spirit of a child, leaving all the results to be determin-

ed by Him. God himself is a child, playing this universal game. Everywhere is He and everybody is He.

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Sri Ram is infinite love, light, power and bliss. He is the most loving Mother and the most powerful Master of the universe. He is seated in all His glory in the hearts of you all.

Indeed Sri Ram's name is marvellously potent. It has transformed a robber into the great saint Valmiki. It has helped Kabirdas, Tulsidas, Ramdas and many others to cross the ocean of samsara. That great name is as sweet as nectar itself. When, by His grace, this name has firmly settled on the mind and tongue of anybody, that person becomes blessed and attains eternal freedom, bliss and peace. Sri Ram is pure love, a veritable sea of love, absorbing, permeating, nay flooding the whole universe.

O mind! Ever be intoxicated with this supreme, indescribable love; be merged in it and realize all, all that you behold, as the expression of that love. When all forms, all things, all actions, all happenings have their source in this love, where is pain, sorrow, doubt or fear? You live, move and have your being in this love. Sri Ram is this love. To think of Him, to meditate on Him, to repeat His name, to talk of Him, to write of Him, is to realise Him, to realise and attain this love. Through love alone you have to reach Him. He is without form and name. He is beyond all *dwandwas* and *gunas*, but you can go to Him, only by worshipping Him through name and form. Sri Ram is that name. Universe is that form. Love this name and His manifested form. Love Him with all your might. Let your mind find its perfect union with Him, and let the body be active as an instrument in His hands.

THE TRUE VISION

The true vision means the vision of the Reality within. The man of ignorance is ever busy clinging to external forms for support. So long as a man does not see the great Truth he is in search of, within himself, he can never know peace.

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Aim at the universal vision, i.e., behold the manifested universe as the very form and image of the Lord seated in your heart. Transcend all names, forms, lights, sounds etc., and merge yourself in the infinite ocean of divine peace and joy. Rise above the body idea, the *gunas* and all mental states and enjoy the bliss and freedom of immortality. You and the supreme Lord are not different. You are His essence, nay His very form, because there is none and nothing but He. This is the truth. Realise.

The way to escape from the clutches of *dwandwas*, when you live in the consciousness of the world of name and form, is to behold all things and objects as the revealed forms of the one Eternal Truth. The divine power emanating from the Truth has manifested as the entire universe. All movements and activities of *Prakriti* are Hers. All your thoughts and play of the senses and body are Her *lila*. Behold everything as God Himself—manifest. By surrendering up your ego to the Divine *Shakti* you can attain to this vision. This vision will absolve you from all doubts, and your actions will have the nature of spontaneity and, therefore, full of bliss and ecstasy. The light of God will now dazzle in your eyes and you will behold Him everywhere. The *nirguna swarup* of the Atman and the *saguna swarup* of the universe will be the same to you. Verily, they are the two aspects of the same Real-

ty. Be the child of the Eternal Mother—ever free and blissful—feeling conscious all the time that the Mother and the child are one Truth, although, in the play of love, they are assumed to be different. This is the supreme goal, the height of God realization. “*Vasudeva Sarvamithi*” be your realization.

6

GURU AND SATSANG

There is no higher deity than Guru. Guru is the Lord of the universe—the supreme ultimate Reality—the sole master of your being and all existence. Guru is Sri Ram.

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Since you have received the *Gurumantra*, do you think that you require a repeated assurance that you are an accepted child of God? Feel always that you

are such. Your God, your Guru, is dwelling in yourself.

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Really there is nothing so elevating as satsang. All saints must be of the same opinion with regard to the need of a Guru. To say that without a Guru an aspirant can reach the spiritual goal is as good as to say that a child could be born without the existence of the mother.

Do not forget for a single moment the immortal and all blissful nature of your true being. This consciousness or remembrance you can keep up only when you are in constant touch with saints. Be kind, forgiving and charitable towards all who come in contact with you. Don't be like the dumb-driven cattle.

Assert your innate divine nature and allow it freely to illumine your personality

and all activities. You have by association with divine men understood the supreme purpose of life. Let nothing throw a veil over the light and knowledge which you have gained by such communion. May the Lord bless you and keep you ever in His divine presence.

7

FAITH

Faith in God means faith in your own higher Self who is your real being. The main qualities of this faith are absolute fearlessness, and freedom from worry and anxiety of every kind, through a complete surrender in all things to the Almighty will of this supreme Self. To attain to this surrender you have to keep your mind dwelling constantly in God, not permitting it to come down to harassing thoughts about your body and other matters. This highest Truth that resides in you is all compassionate and merciful. What you have to do

is to trust this great Truth and give up all cares. Faith can move mountains in a trite saying.

Keep to a life of strict discipline by adjusting your food and rest according to a set system. Above all, maintain strictly a life of *brahmacharya*. Merely praying to God without the corresponding effort on your part cannot avail you anything. Life is granted for the achievement of a great ideal which is freedom and cheerfulness in selfless service and sacrifice. The mere dedication of life to this exalted purpose will liberate it from all distempers.

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When you have once taken complete refuge in God, you ought to give up all doubts and worries. You have to consider that, whatever way He decides the course of events in your life, it is always for good.

Worldly honour and disgrace have no bearing on His decisions. You must freely and unreservedly put yourself in His hands. He can never come to your rescue if you do not cease from worrying and restlessness. Self-surrender means a state of perfect peace and calmness, attained through complete submission to the Divine Will.

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Fears and anxieties cannot affect you in all your undertakings, provided you are sure and firm in your faith. God is the great provider and he who trusts Him is never lost. Only you have to tune your will with His will, mingle your consciousness with His divine light and wisdom, merge your life in His eternal existence; then you are perfectly safe in all situations of life.

* * * *

The divine power manifest and working in great *mahatmas* is capable of performing wondrous miracles. By faith alone you could attain high and ambitious ideals. If you are earnestly after spiritual illumination, you must strenuously work for it by concentrating all your thought on the supreme goal of life, the immortal Reality that dwells within you. Merely running after *Gurus*, without faith and a sincere aspiration for being benefited by their contact, will be of no use.

8

PEACE

The peace you crave for is ever within you. If you seek for it without, you will never have it anywhere. This is a great truth which very few realize.

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Surrender is the only way to peace. So,

in all circumstances of life, submit to the will of God, and be free from the touches of worry and anxiety of every kind. All happen as determined by the Lord. Do not assert your will and expect everything to take place as you wish. Unpleasant situations are the common lot of mankind. Yours is to resign yourself to the Lord and remain unaffected by them.

* * * *

When the mind rests in peace by a complete self-surrender, the heart's desire is realized without any delay. The longing ceases by a perfect self-abandonment, and then no time is lost for its fruition. This is the secret of realization.

* * * *

The one predominant hunger of the soul is for absolute peace and bliss. You

can have this peace and bliss only when your mind rests on the bostom of the Infinite Reality. So, a constant contemplation or thought of the great Truth whose attributes are immortal bliss and peace can alone completely satisfy the yearning of the soul. Direct, therefore, all the forces of your mind and intellect towards the All-merciful Lord of the universe, and put yourself entirely into His hands. There is no path easier than self-surrender. He who trusts the Almighty never comes to any harm. This is the rule of God that knows no exception. Do therefore walk the path of pure and simple devotion. Be conscious that the Lord seated in your heart is your all-powerful protector. Keep Him ever in your remembrance. Tune your thought and life with His radiant existence, and thus permit His divine energy to flow into you and transform your life into one of peace and joy. Don't give yourself away to

dejection, doubt and despair.

* * * *

To experience the stillness of the all-pervading Spirit who is at once the witness of this world of manifestation and the world-manifestation itself is to realise God in His all-inclusive nature and being. Behold Divinity everywhere. Rise above all conditions and dwell ever in union with the immortal Truth who has become all. Everything is His doing because all, all is He alone. Ramdas has nothing beyond this to tell you. Realize that you and all beings, creatures and things in the world are utterly divine.

* * * *

It is absolutely of no avail for a man to bewail over his worldly lot and his unstable attachments to worldly friends. Seek the

true life in God, and the friendship of the Eternal—the highest; both are everlasting. The real peace can never come to the share of man so long as he thinks that the adjustments of external life can grant him happiness. Disappointment and misery must be his lot wherever he be. Take thought and know once for all that real freedom and peace lie only in the close communion with the immortal Truth dwelling in your heart. Take complete refuge in God through constant remembrance of Him, and thus be content in all situations He places you. Don't embitter your life with thoughts of worry and care. Make God your friend and aid. Once you become His, He never gives you up. He takes you to the seat of immortality and bliss. This is the way and there is no other.

* * * *

True it is that until a man or a woman

has found in his or her heart the beloved Lord of the universe, there can be no real peace and liberation for the struggling soul. Therefore, feel always that the divine Presence is ever with you and in you. Let the stream of His remembrance flow continuously in your mind, and may you attain the supreme blessedness of perfect union with Him.

9

LOVE

Love begets love. Love is life, love is Truth. The highest attainment is love, the loftiest goal is love.

* * * *

The cosmic vision held out in the Gita alone can enable you to attain universal love. This vision or love grants you never-fading joy and peace. To love God is to love all, and to love all is to love

God. This is the secret of Self-realization and liberation, and Ram-nam is the way.

* * * *

Indeed every movement of your mind in thought, every movement of your tongue in words, every movement of your limbs in activity or works, is the play of *Shakti*. *Shakti* is nothing but God's love. When we realize that all movement is the movement of that supreme love, we live continuously in a state of divine ecstasy which is simply inexpressible. Then, *prem* fills us through and through, in other words, we are soaked in *prem*. The quality of *prem* is *anand*. There is also the witness of this play of love or *Shakti*—the immutable, changeless, all-pervading, static aspect of your being, whose quality is ineffable peace. On this unaffected screen of eternal peace dances. in flitting forms, infinite love producing

sweet intoxicating music of *anand*. Every particle of your body and the whole universe is thrilling with Sri Ram's love. So, there is nothing but *anand* in all movement, change and activity. There is nothing but peace in the depths of all forms—result of movement and change. So, eternal peace and bliss are the only Reality.

* * * *

Everybody wants to eat only sweet things. The thought of bitter things is repulsive to all. Love—pure and glorious love—the immortal divine love—makes us drink always sweetness and joy. Therefore, to open your hearts to the inflow of this intoxicating love and remain ever in the rapture of it is the supreme blessing and purpose of life. All things pass away—your petty ambitions and unregulated aspirations are things of the moment. Your

pleasures and pains, your successes and failures, your exultations and depressions, and your desires and fancies, all, all pass away. The one thing that remains unaltered, permanent and eternal is divine Love.

* * * *

Love does not rest content with merely loving, but flows out in acts of service. Love is blissful only when it freely gives itself away. Therefore, it is truly said —“The giver and the receiver are both blessed.”

* * * *

Love must ever be revealed in service; otherwise, love has no value, or love is no love. Love cheerfully sacrifices; love willingly suffers. Where such love is, there is real peace and joy. Such a love illumines and blesses life.

O Love! There is nothing greater than Thee! Love is Truth. Love is God. Love is all. The name of this love is Ram. So, to repeat this name is to realize this supreme Love—is to enjoy everlasting bliss.

10

THE LORD'S NAME

Depend upon it that the Lord's Name is allpowerful. It will not only shield you from all harm, but also grant you the power of endurance and peace. To take refuge in the Name is to take refuge in God, because God and His Name are not different. With the Name on the lips you can withstand all the storms of life, you can brave all the dangers, all the disappointments and all the losses that attend on life.

In regard to repetition of the Name, give up keeping any account. Counting distracts the mind from the central ideal of adoration and you fail to attain the needed

fixity of mind or concentration. Make it a rule to repeat the Name at all times and in all places. There are no restrictions with regard to taking the divine Name.

* * * *

Believe always, by whatever name you remember Him, that you are in close communion with the Reality who is the universal Spirit, the inner Controller and Master of the worlds. The mother is He, the master is He. Your supreme Beloved is He.

* * * *

Where the Lord's Name is uttered, there all purity, power and goodness reside.

* * * *

The power of the divine Ram Mantram is inexpressibly great. By its aid you can

defy death itself. Be ever fearless and free. Take always that God who is the source of all strength and peace, is your Mother, Friend and Lord, and He is ever with you, to protect, help and guide you.

* * * *

The Name "Ram" has an intrinsic value of its own, although the other names of God are as great and powerful. For a *mantra*, rhythm is a most important factor: because the soothing melody of the repeated word or combination of words has a marvellous effect on the distracted mind. Of all the words, the word "Ram" produces a most charming sound. No two letters linked together could, by their harmonious music, lull and bring peace to the mind as the letters in the word, Ra-m. Again it is rightly said that "Ram" is equal in power to the most sacred "OM". Then again for the devotee who strives to reach

God through his *saguna* or manifest aspect, "Ram" is the name of an incarnation of God. For these reasons, Ramdas thinks, the name Ram is more widely accepted for *japa* than any other name of God.

* * * *

Purity is the greatest asset of a human being—purity in thought, word and deed. Purity is attained when the mind is filled with remembrance of God. A pure mind always reflects kindness, forgiveness and love towards all.

* * * *

The name of Sri Ram is glorious indeed! The name is Brahman Himself. So the *vedas* declare. To have this holy name permanently stamped on the mind is therefore to realize *Brahman*. Brahman is eternal

existence, knowledge and bliss. He is the source of all goodness, purity and power. This mighty name—Sri Ram—stands for all this. All glory to Him!

* * * *

The easiest way to reach or realize Sri Ram is surely to repeat His most powerful name. *Smaran* is to remember what you have forgotten. You have forgotten that you are His *swarup*. You are always He, but your ignorance has made you forget your real nature. Continuous and ceaseless *smaran* of Sri Ram is to remove your ignorance and make you realize ultimately that you are all He and He alone. There is none but He. To attain this, your mind must be spotlessly pure. Repetition of His great name is again the only means or *sadhana*. A pure mind is the first preliminary to your surrender to Sri Ram. Conceive a strong and intense love for

Sri Ram—the more intense your love for Him, the more continuous and unbroken your remembrance becomes automatically; because it is your nature to remember that which you love most.

A purified mind alone can realize Sri Ram who is the one Supreme Truth, all-prevading, changeless, the highest, the best, the greatest goal of your life. Your intense desire to attain this goal, i.e., Sri Ram, is *bhakti*. The more intense your desire for reaching this goal, the more rapidly you advance towards it. Therefore, incessant, ceaseless remembrance—*smaran*—is the only *sadhana*. *Smaran* of what? *Smaran* of your real *swarup*—which is Sri Ram—who is *Sat-chit-anand*. This real *swarup* is the entire universe. The universe is Brahman, Sri Ram.

* * * *

Make your faith in the Name quite un-

shakable, and repeat the Name at all times. You will know in the course of time that a mysterious power within you is awakened and is infusing courage, strength and joy in all your activities.

* * * *

All *mantras* have the same power. The *Shiva mantra* is as powerful as the *Ram mantra*. Don't make any distinction between Rama and Shiva. The name stands for the *Purushottama* of the Gita—who is *Purusha* and *Prakriti* at once and also the Supreme one beyond both. Meditate on His infinite attributes. Seek to realise Him in your heart, and then everywhere in the universe. Do not cling to any form. Do not doubt and bring up any questions. God in your heart is your guide and protector. He is your father, mother and all.

* * * *

Devotion to God who is seated in the hearts of us all is the one path that leads the struggling soul to the haven of perfect peace and joy. Bereft of devotion, life is dry and tasteless. Devotion sweetens life and frees it from the bond of ignorance. Devotion means loving remembrance of God. Blessed indeed is the heart which adores the Lord and are the lips which utter His nectar-like name.

* * * *

For the man who has attained the supreme goal of perfect Self-realization or liberation, the repetition of the divine *mantram* is optional. He may or may not repeat the *mantram*, since the continuous repetition of it has yielded him the fruit, viz., the supreme consciousness which is eternal peace, bliss and knowledge. The liberated soul, after he drops off his body, may or may not be born again. If he does, he will

become a potent power for awakening mankind to the inherent glory of their immorality.

11

CONCENTRATION

For concentration it is essential that the mind should fix itself on one thought to the exclusion of every other. So, one sound ringing in the ear and the heart, and one ideal or *Ista* meditated upon in, the mind—both representing or symbolizing the great ultimate Reality—must be adopted for practice. If this is not done, concentration, which itself denotes one-pointedness of mind, will be impossible. This does not mean that one should dislike other *Istas* or names standing for God.

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Faith and practice combined can enable an aspirant to overcome any and every dif-

ficulty that confronts him in his struggle for control of mind. Surely, the *kripa* or grace of a saint is essential. Under his guidance and influence, the *sadhaka* progresses rapidly towards the goal. But your own effort is also as essential. *Tamasic* inactivity or *rajasic* activity are obstacles. A selfless and one-pointed endeavour is alone conducive to real concentration and the ultimate attainment. Your life is in your hands: elevate it, purify it and fill it with the bliss of immorality. May God within you be your guide.

* * * *

By practice or *abhyas* you can attain everything you aspire to. What is needed is determination and perseverance. Don't feel weak. The infinite power of God is within you. In all practices draw strength from this source. Nothing can be achieved without struggle and effort. To control the

mind you require indomitable energy. This you can gain by a steady practice. If at first you cannot fix your mind by *japa*, don't be disheartened; continue *japa* with persistence and you will gradually find that the restless nature of the mind is quelled. Court solitude during off hours, and the society of the devotees of God. You need not keep account of *japa*. This will distract your mind. Have the name of God always on your lips. Don't read literature that disturbs your mind. Have system, regularity, and discipline in your life. Have meditation or silent mental repetition in a place free from noise. Rise early. Don't fritter away your mental and physical energies. Be moderate in all things that you do. Your progress depends on yourself. Truth cannot be handed over by one to the other. Each has to work for it by his own initiative and strength; because Truth is nowhere else, but in each one of you.

Believe God's blessings are ever on you. March forward and reach the goal of immortality and peace—a state which is your own real being.

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Any symbol of God that you place before you for adoration should, through a gradual process, awaken within you a sense of immortality; and when the ultimate state of sustained God-consciousness is attained, there should not be any need for an external symbol to hang on. God as teacher from outside can only awaken you to the Reality; but the necessary condition for such an awakening has to be created by your own aspiration, struggle and discipline. The teachers point to the path that leads to the highest goal of human life. But it lies in the aspirant to walk the path. A discipline of self-control can alone grant you the necessary strength for moving boldly

on this path.

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Through a disciple of concentration alone the mind regains its lost powers. You must strictly regulate your life and give up all dissipating activities of both the mind and the body. The uncontrolled and ill-used faculties are responsible for the confusion that besets life. Make it a rule to get up early in the morning, and devote some time for the contemplation of the great and immortal Truth who is all power, knowledge, peace and bliss dwelling within you. By a practice of such a meditation, you will recover the fading powers of your intellect. You may depend upon it that your memory will become keen, and the assimilating strength of your mind will be marvellously increased. Lead a pure and simple life filled with an activity which is beneficial to the people around you. Let your heart cherish

noble ideals. The teachings and lives of great and selfless souls infuse energy and enthusiasm in your life. In short, be a power for good in the world.

Solitude is an invaluable help to keep the mind ever in tune with the indwelling infinite Reality. It is something like re-charging the exhausted battery of life, so that life's mission in the world may bear ampler and more glorious fruit. May the Lord make you a supreme instrument in His hands for the magnificent service to humanity. In fact, service is the key-note of a selfless and dedicated life. The spirit of love and service daunts every danger and boldly faces and endures hard toil and great suffering which it meets in the path towards its fulfilment. Trials and obstacles only to steel the will for the purpose.

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For concentration of mind and control of

senses, a steady and uninterrupted course of meditation and utterance of the divine. Name is prescribed. This is an unfailing, *sadhana*.

12

MEDITATION

At intervals, during the periods of mental repetition of *Ram-nam* thoughts of the great attributes of God as the allpervading, infinite, changeless, formless, eternal Truth, and also as the universal manifestation, must be dwelt upon by the mind. Know, in the first place, that the supreme Reality is within your own heart and that He and you are one.

By concentrating your mind, i.e. by making all thoughts converge up to one point, revert your gaze within. Therein lies the splendour of your soul which animates all your thoughts. This splendour is the divine consciousness within you. Then you

behold the immortal consciousness within you. Then you behold the immortal root of your existence and of the world, from which your mind and all manifestations derive their light and movement. In short, to turn your gaze within and see your own eternal Self is to see God.

Repetition of *Ram-nam* simultaneously with meditation on the great Ideal is perfectly right. But the remembrance must flow in the mind without break like the steam of oil poured from one vessel into another. This must continue until you lose yourself entirely in the infinite Reality, and rising above the body-consciousness, feel one with all lives and existences.

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During meditation, repeat mentally the *Ram mantram*; you have to bring up in it the glorious attributes of God. After some

practice, let even the repetition of the *mantram* stop so that the mind may be perfectly still without any waves of thought rising in it. Thus be self-absorbed for some time. You may see lights at this stage, or hear sweet sounds from within. Go past these until you transcend the body-consciousness. Go on steadily in your course. Cling firmly to the Lord's Name. It will save you from all pit-falls and temptations.

* * * *

By concentrating your mind on the sound of the Name, the mind absorbs the Name, and thereafter mental repetition starts. This mental practice at a certain stage ceases, bringing on inner stillness and peace. Meditation on the great attributes of the Lord should go on side by side. Then, the pure and waveless mind merges in the great Truth, and you attain Self-illumination. This experience takes you still

higher and grants you the rare cosmic vision which is the goal of your life.

* * * *

You have to realize that you are the whole and all-inclusive Truth. You get thrills of bliss when you have completely merged your individual sense in God—the universal consciousness. If you could maintain this supreme consciousness at all times you will ever live in the Eternal, and be ever in a state of perfect freedom and ecstasy. Rise above name and form, and you experience your oneness with all existences. The sense of duality—be it between you and the world or between you and God—is the offspring of ignorance. So soar to the height of the transcendent Truth where all forms and lives resolve into one.

Divine Name is a ladder by the help of

which you ascend to the supreme zenith of the above described state. When through the repetition of the Name, the mind gets dissolved in the ocean of stillness and peace within you, repetition of the Name is no longer necessary. Of course, off and on, you can drink the nectar of the charming music of the Name, but do not depend entirely upon this music for your peace and bliss. Because no joy which is conditioned and dependent can be permanent. Through the power of the Name, let the bliss of the eternal *Atman*, which is self-existent and independent, reveal itself within you, so that you can experience it at all times and in all states. Find joy in the non-repetition of the Name as much as in the repetition of it, by realising that all the activities of your life are tuned together by the divine *Shakti* to produce the sweet music of the Name. Listen to this music in all sounds and movements in yourself and

the world. Verily, all the worlds and beings move and act to the grand symphony of God's own music.

* * * *

If you unite yourself with your all powerful and immortal Self through meditation, you will gain untold strength and will conquer every weakness. Go on with the practice. By continued effort you will succeed.

* * * *

The end and aim of all spiritual *sadhanas* is to merge your individuality in the great universal Reality beyond name, form and movement. So, enter still deeper in meditation so that your body-consciousness may entirely leave you, thus, granting you an experience of the *nirguna* aspect of God. Let all the waves of *sankalpa* and *vikalpa* be totally subdued. Transcend all sounds, lights and forms that appear

before your mental vision in meditation. After gaining this realization of the inmost truth of your being, come out of it with a transformed vision that beholds every being, creature and thing in the visible manifestation, as the images of that great Truth whom you have experienced in the depths of meditation. See the whole *Prakriti* and the power that works in it as belonging to the Divine Mother—*Shakti* who is the manifest aspect of the Lord who is both this aspect and also the unmanifest, unaffected, invisible, all-pervading, motionless, changeless, all-peaceful and ever blissful Truth. Feel thereafter all your actions and thoughts, all your impulses and feelings, as the expressions of the Divine Mother—*Shakti* Herself. Now you will know that the ego no longer exists in you and all your actions start only from the great universal centre—*Shakti*. This is the height of realization which you have to

reach. March onward until you attain to this highest goal. May the Lord grant you courage and strength and lead you to this loftiest consummation of life.

13

SELF-SURRENDER

The path of pure and simple *bhakti* is one of the easiest means to reach the all-powerful feet of the Lord. Self surrender is the goal. Pure aspiration and ceaseless meditation constitute the path. All else is secondary.

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Take refuge in the Almighty God who resides in your heart. Surrender yourself entirely to Him and you will gain inexhaustible strength, for overcoming the passions, *kama* and *krodha*, that assail you. Feel always that you are in His hands, and therefore always safe. With the weapon of

God-remembrances with you, you can dwell in the very midst of temptation and remain unaffected. By constant practice, keep your mind ever tuned to the infinite Truth.

* * * *

Self-surrender denotes a life lived in accordance with your exalted spiritual nature. Dwell in the Divine and act as inspired by Him within you, having no doubt or fear. No movement in your nature—revealing in action—is by itself either evil or sinful. True life depends upon the standpoint from which it is lived. Self-surrender is therefore a state in which all your actions are performed in utter dedications to the indwelling Reality. Here the question of good and evil does not arise. Life is then regulated automatically, ever tempered with moderation and self-control. Doubt and hesitation have then no place here.

Be a child in the hands of the Divine Mother. Know that at the basis of your life stands the immutable and unaffected spirit of God, and that your eternal nature is the very nature of the Mother who is but the manifest aspect of the supreme Lord. Dependence on and submission to Him in all matters contribute towards the realization of eternal peace.

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Rest assured that the spiritual struggle of an aspirant ceases, the moment he puts himself entirely into the hands of God. This is the culmination of all *sadhanas*. Give up all thought of your slackness or the insufficiency of your spiritual practices. Rest completely on the bosom of the infinite Mother. You are after all Her all-trusting and ever dependent child. Her guidance and protection are all that you need to wish for. She is so benevolent and merciful.

Be ever conscious that you are eternally Hers, and Hers alone.

* * * *

Realization of God is the fruit of self-surrender, i.e. handing yourself over to Him totally with the result that you have no care or anxiety left to harass your mind. So long as you are impatient and fretful, you push away from you the goal of attainment. Be calm and self-sufficient, and you are face to face with your ideal.

The secret of *tapasya* and solitude lies in your feeling about them. The moment you realize that all your activities and works belong to the supreme Lord of your heart and of the universe, you will become conscious that you are at once in solitude in the midst of the crowd and that you have reached the end of all *tapasya*. Believe, in all things that you do, you are driven by a

power which is all masterful, all loving and all beneficent. Don't crave for a state of external renunciation of activity; but for the victory of peace and resignation in the midst of activity. This is possible when you are grounded in the truth that you are merely a willing and submissive instrument.

* * * *

To always keep the name of God on the lips or in the mind is not the whole thing in the matter of God-remembrance. Constant repetition of the name ultimately takes you to the consciousness of God wherein remembrance of Him as such ceases. Thereafter you maintain a steady consciousness of the indwelling Reality. Self-surrender denotes this supreme state.

* * * *

The end of all *sadhanas* is total self-surrender which means giving over your individual life into the complete control and guidance of the supreme Lord and thus remain ever in a state of perfect oneness with Him. It is He alone, within you and without you, that makes you act every part in this world-game. Realize this and be free from all bondages, and enjoy the ecstasy and peace of immortality.

* * * *

Complete surrender to God denotes the divinisation of life. In this life there is neither acceptance nor rejection. Life must flow spontaneously like a river. Whatever act you do will, in this condition, be utterly divine. Don't have any misgivings or doubts. Push on until the great Truth within you reveals itself in all its glory through every part of your being. This is the attainment and this is the goal.

The perfection in spiritual attainment lies ultimately in the total dedication and surrender of yourself to the supreme Beloved who eternally dwells within you and pervades the entire universe. This surrender grants you a vision of your eternal Beloved in all beings, creatures and things, nay the universe itself as the visible image of the Beloved. When you have experienced the ineffable delight and ecstasy of this exalted state, you will have reached the end of your *sadhanas*. Thereafter, you are utterly in His hands, and your whole life is filled at all times with the light and power of the Beloved. The *asana*, *dhyana*, and even *smaran*, performed as *sadhana*, ceases, because you now attain to a consciousness which is ever surcharged with divine bliss, and all your actions will be done in a state of *samadhi*, which is called "*sahaja samadhi*". Achieve this perfection, and be ever free, cheerful, contented and active.

See the Lord in all, love the Lord in all and serve the Lord in all. Be such a *mahatma* who Gita says is very rare to be found.

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Identify yourself with the immortal *Purusha*—the witness—beyond the *gunas* and *dwandwas*—on one hand.

Surrender all your actions to the divine *Shakti*—whose manifestation is the universe of name, form and movement—on the other.

Lastly, realize that the inactive *Purusha*, the witness, and the active *Shakti* or *Prakriti*, the witnessed, are the eternal aspects co-existing in the ultimate Godhead, the *Purushottama*, who is at once *Purusha* and *Prakriti* and beyond both.

The first two processes effectually

eradicate the ego-sense, take you to the Impersonal, and then lead on to the still higher Impersonal Person—*nirguna-saguna*. This is the complete, all comprehensive Truth. This glorious realization makes it natural with you to love all alike and to enjoy the bliss of universal love. You love yourself, in all, and as all.

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Surrender to God's will denotes the assertion of your higher will which is one with the will of God. God resides in you. When your individual will ceases to exist, the divine will start to work in you, or you become conscious of a divine possession, and thereafter in all your actions, great and small, you are controlled and guided by your own omnipotent will. Here there is no conflict, but a transmutation of the human into the Divine Will.

GENERAL

You can conquer the effects of *prarab-dha* by absorption in the Almighty Spirit through constant meditation. In fact, by this practice you transcend the notion of the body and remain unaffected by the pains attending on it.

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Man at first goes in search of God to various *tirthas*, and sacred places, but at last finds the supreme quest of his life in the shrine of his own heart. Even in such places, when he experiences *anand*, it is due to the overflow of it from the immortal source within himself. The Truth is within you. Keep up this consciousness always by constant remembrance. There are many who have attained God-realization without resorting to caves and jungles. Don't think that, by dwelling in caves alone, man could

attain salvation. Resort to solitude for meditation is of course necessary. This you can have wherever God has chosen to keep you. Travel is meant for gathering that experience which you may not get by remaining at one place. Forget not, wherever you go, you can carry with you the thought of God as ever dwelling in your own heart.

* * * *

Really when hundreds of people assemble together at a spot in the name of God, there you realize the true spirit of universal love and brotherhood. In such an atmosphere, you get the taste of that supreme joy which is beyond the plane of distinctions and diversity of every kind. In short, it is here the immortal Reality of your existence is revealed, and you are absorbed in the ineffable bliss of it. Human life is mainly intended for the one great purpose

of knowing God. To know God is to know one's Self. God and universe, God and soul, are not different. He is the one great Truth who is, and has become, all.

* * * *

The word 'desire' in common parlance is used for the cravings of the senses. This desire must be subdued by substituting it with a burning aspiration of God. If desire could be used in both cases, we can say that the desire for worldly things must be substituted by the desire for the Eternal. In the last stage, when the Divine is attained, you become perfectly desireless, having neither a hankering for sense objects nor a longing for the Divine.

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Lust, greed and wrath are verily the enemies on the path of the spiritual

aspirant. To destroy these passions, as far as they relate to the sensual feelings for the satisfaction of the ego, does not mean to turn into an inert log of wood. In the cause of truth and righteousness, liberated sages do utilize or assume anger and such other moods, for correcting the ways of erring souls, from a purely impersonal standpoint. For instance, righteous anger for serving a good cause, you will admit, has a place in the life of even a God-realized soul.

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Through *bhakti yoga*, the *kundalini* is awakened and made to rise upwards. You need not watch her progress. Yours is to increase your devotion to God and so adjust your life as to keep Him always in your thought. Adopt the path of self-surrender to Divine Mother—*Shakti*. Put yourself in Her hands and permit Her to transform

your life from the human to the divine.

Jiwatman is the lower or individual self and the *Paramatman* is the higher or universal Self.

God's creation is there before you just as you have the light from the sun; in other words, it is the very nature of God to reveal Himself as the entire cosmos. Here the question why and wherefore does not arise. If you look at the world from its source which is God you cannot but visualise all activities of creatures and things in nature as the *lila* of the Lord.

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Incarnation of God is a special descent of the Divine assuming a human body, imbued with all the powers and qualities of God for the work of directing the human vision towards the Divine.

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Truth has, of course, to be accepted at first intellectually, but eventually, it has to be realized. A burning aspiration to experience the bliss of the Truth is the one thing needed. Have this, and you will come by that supreme joy and freedom which is beyond the pleasures of the mere intellect. Be ever courageous, free and cheerful.

* * * *

Service of the poor is the worship of God. This is the real *yagna* by which you expand your vision of life and attain true freedom and happiness. When all actions become a spontaneous and blissful movement of your life, you experience your inherent state of immortality and bliss.

Om Sri Ram Jai Ram Jai Jai Ram.

GLOSSARY

Abhyas	.. Practice
Anand	.. Divine bliss
Asana	.. A seat or yogic posture
Bhakta	.. Devotee
Bhakti Yoga	.. Union with God through devotion or the path of devotion
Brahmacharya	.. Celibacy, continence.
Brahman	.. The Supreme Being.
Darshan	.. Visit or Vision.
Dhyan	.. Meditation
Dwandwas	.. Pairs of opposites such as pleasure and pain
Gunas	.. Three qualities of nature—sattva, raja and tama— sattva = harmony; raja = passion; tama = torpor.
Guru	.. Spiritual preceptor.
Japa	.. Repetition of the Divine Name or mantra.
Jivatman	.. The individual soul.
Kama	.. Lust or desire.
Kripa	.. Grace.
Krodh	.. Anger.
Kundalini	.. The coiled up, dormant, cosmic energy in the body.

Lila	.. Play.
Mahatma	.. A great soul.
Mantra	.. Incantation.
Maya	.. Illusion.
Nirguna	.. Impersonal God.
Nirguna swarup	.. Impersonal aspect of God
Paramatman	.. The Supreme Spirit.
Prakriti	.. Nature—both gross and subtle.
Prarabdha	.. Accumulated portion of past actions now being worked out in this life.
Prem	.. Divine love.
Purusha	.. The unaffected witness-aspect of God.
Purushottama	.. The personal-impersonal Godhead.
Raga, Dwesha	.. Like, dislike.
Rajasic	.. Pertaining to rajas or the quality of action
Rama darshan	.. The vision of Rama—God.
Ram Mantra	.. An incantation of Ram's Name.
Sadhana	.. Spiritual practice or discipline.
Saguna	.. Personal God.
Saguna swarup	.. Personal aspect of God.

Sahaja samadhi	.. God-consciousness maintained in all circumstances.
Samadarshan	.. Equal vision.
Samadhi	.. The state of eternal tranquillity attained through abstract meditation.
Sankalpa	.. The faculty of making plans.
Satsang	.. Society of saints.
Shakti	.. Divine power.
Shiva	.. One of the gods of the Hindu Trinity.
Shiva Mantra	.. An incantation of Shiva's Name.
Smaran	.. Remembrance
Swarup	.. True Being.
Tamasic	.. Pertaining to tamas or quality of dullness, delusion and darkness.
Tapasya	.. Austerity.
Tirthas	.. Places of Pilgrimage.
Vasudeva	
Sarvamithi	.. This is all Vasudeva
Vedas	.. The four great original sacred books of the Hindus.
Vikalpa	.. Restlessness of mind due to desires.
Yagna	.. Sacrifice.
Yogi	.. A God-realized soul.

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